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THE REMEMBRANCE OF FORMER DAYS.

# A SERMON,

Preached at *Broad-mead*, BRISTOL,
NOVEMBER 5, 1778.

By CALEB EVANS, M.A.

Publiſhed at the requeſt of thoſe that heard it.

THE SECOND EDITION.

To which is prefixed a Letter to the Author, wrote, as is ſuppoſed, by a Romiſh Prieſt, on the Publication of the Firſt Edition; together with ſome Remarks upon it.

"Oh Memory! kind Monitor of Thought,
That ſtor'ſt the pictur'd imagery of things
Within the cells of fancy, guard, oh guard
The Britiſh annals, rich with awful ſenſe
And truth hiſtoric, from th' unhallow'd touch
Of Raven-plum'd Oblivion!"

"*Coelum non Animum mutant, qui Papae ſerviunt.*"

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# ADVERTISEMENT.

*THE Diſcourſe here offered to public view, has nothing to recommend it but the honeſty of its intention, which may ſerve, it is hoped, in ſome meaſure, to cover thoſe many defects which by the critical reader will moſt probably be diſcovered in ſo very haſty a compoſition.— Should it have the leaſt tendency to awaken the attention, to excite the caution, to warm the gratitude, and enliven the faith and hope, of thoſe who may honor it with a peruſal, the author will by no means repent of yielding to the obliging ſolicitations of thoſe of his friends, at whoſe earneſt requeſt it makes this public appearance.*

BRISTOL,
Nov. 10, 1778.

BRITISH MUSEUM

# ADVERTISEMENT

## To the Second Edition.

THE Author is much obliged to his friends for the rapid ſale of the firſt edition of this ſermon, and is encouraged to hope ſome little good may have been done by the publication of it. He now offers them a ſecond edition, at a reduced price, that it may the more eaſily be ſpread amongſt the lower claſs of people, who are perhaps the moſt in danger of being ſeduced by popiſh artifices. And at the ſame time takes the opportunity of gratifying the curioſity of his friends, by preſenting them with a copy of a letter ſent to the Author, as there is reaſon to apprehend, by a popiſh Prieſt, upon the publication of the firſt edition; together with ſome curſory remarks upon it.

## LETTER.

SIR,

" AS I have not the honour of being acquainted with you, perhaps I ſhould have no other method of communicating to you my ſentiments on a late performance,

which has appeared under your name *. If you do not diſown †it, give me leave to ſpeak to you as to the author. It is a diſcourſe which you call a *ſermon*, a name which I ſhall take care not to beſtow on it ‡; it's too ſacred a name, as implying the word of God, to belong to a ſpeech whoſe end is *miſrepreſentation*, to perpetuate hatred, nouriſh prejudice againſt a party which we have reaſons, right or wrong, never to approve of §. I ſhall

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* And as you, Sir, have not done me the honour to acquaint me with your addreſs and place of abode, I have no other method but this public one, of communicating to you my ſentiments on your Letter.

† PROTESTANT Miniſters are not uſed to diſown what they put their names to—they leave ſuch honourable practices to Popiſh Prieſts.

‡ Really, Sir, it's a matter of great indifference to the Author, what name you beſtow on it. The diſcourſe will be the ſame.

§ I have only ſtated FACTS, and the irrefragable evidence on which they are founded; I leave my readers to draw what inferences from them they pleaſe. With reſpect to ſome of the moſt capital of theſe facts, I have produced the authority of writers of your own communion: Are not theſe unexceptionable witneſſes? Miſrepreſentation, is a weapon which no Proteſtant can be under the leaſt temptation to make uſe of in oppoſing Popery. The plain ſimple narrative of its principles and practices, forms a more cruel ſatyr upon it, than the

ſhall not give myſelf the trouble to refute you ‖. I have neither the time nor ſee the neceſſity, when thoſe things you have thought proper to renew the *remembrance of*, have been ſo many times, in ſo many books, anſwered and accounted for §. It is ſurprizing in the preſent times of dawning tranquility *, you ſhould be ſo anxious thus to diſturb it again, or to obtrude it †. Peruſe, if you will ‡, *The free enquiry into the methods us'd to prevent the growth of popery*: it is a lately printed pamphlet, a production from Scotland; or give me leave to refer you to another book, perhaps

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keeneſt wit of man could poſſibly invent.

‖ A very wiſe and prudent determination—but why then write to me?

§ True, they have been accounted for, but how? Why the very principles of popery are bloody, and it is therefore very eaſily accounted for, why their practices, wherever they have had the power in their hands, have been bloody too.

* Tranquility to whom? Why to Papiſts. But the misfortune is, tranquility, as it is called, to them, is too generally perſecution to all the world beſides.

† What! Muſt not a Proteſtant Miniſter remind his people of former days, without being charged with diſturbing and obtruding, as you oddly phraſe it, the public tranquility? We ſee however what we have to expect from Papiſts.

‡ Suppoſe I have already?—However, in return for your civility, let me recommend to your peruſal, that moſt excellent work, entitled—POPERY ALWAYS THE SAME.

perhaps for you of a more credible authority, as being the work of a miniſter of the Church of England: It is called an *Eſſay towards a propoſal for catholic communion*: you will ſee therein His ſentiments on our real principles and practice §. You are pleaſed to pay us a compliment, in acknowledging us of more *gentle, meek diſpoſition* ||; yet you cannot refrain from ſuſpecting deceit, from dreading a ſort of diſguiſed treachery under ſo winning an appearance ‡: You expreſs yourſelf as if ſtill in dread and fears, leſt under this cover, the blackeſt deſigns, bloody ſchemes lie lurking, you, therefore, give the ſalutary caution to others *. Sir, your uneaſineſs on this head really ſeems to be ſo great, that you will excuſe me for giving you the following information, which, as futile as it would be upon another occaſion, the ſerioufneſs of your apprehenſions makes ſeaſonable enough. *No orders have been given for knives to be got ready to cut your throats with, nor do we think † about it:* this you may depend upon: therefore

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§ And what then? Whoever reads my ſermon, will ſee MINE.

|| Some of you, I doubt not, are—but I never acknowledged this of you all.

‡ And is this a matter of wonder to you?

* I do ſo. And were you in my place, would not you do the ſame?

† Thank you, Sir, for your information! but when you write next to me, I beg you will further inform me, how you know what any one THINKS, beſides yourſelf? Are you in league with the celebrated Herman Boaz,

therefore pacify yourself and Congr——n. A pity! Talents ſhould be made uſe of for no better purpoſe than that of a *haſty compoſition* †. You move, you ſay, *within a narrow ſphere of employment*, yet you dare ‡ alarm the public, implicitly contradict, condemn the ſenſe of the nation ‖, now grown more indulgent towards a particular ſet of fellow ſubjects, becauſe more diſengaged from the miſt of prejudice raiſed by the fury of former

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the Conjurer? Beſides, there may be no need to give freſh orders for knives, as there are enough made already, together with thumb ſcrews, and a variety of other pretty little inventions that were brought over in the invincible popiſh Armada, and which are preſerved to this day in the Tower of London.

† Pray, Sir, why ſhould the haſtineſs of the compoſition ſo much diſcompoſe you? A compoſition is not the leſs TRUE for being HASTY.

‡ Yes, Sir, living as I do under a free proteſtant government, I DARE ſpeak the truth, which if I lived under a popiſh government I ſhould not dare to do, I am very ſenſible, without paying dearly for my inſolence.

‖ Wherein? Have I pleaded for ſeverity againſt Papiſts any more than Proteſtants? And is it the ſenſe of the nation that we ſhould not be reminded of former days, and excited to watchfulneſs againſt the ſeducing wiles of thoſe from whom, in times paſt, we have ſuffered ſo much? God forbid!

former times §. Thoſe former times you want to renew *the remembrance of*, which the more ſenſible part of the nation thinks more reaſonable to bury in oblivion ‖. Shall I ſay, that you ſee with pain, ſerenity and calm return † ; an injured, a better deſerving neighbour more regarded * ; Where is charity obſerved in ſuch a proceeding † ? Alſo where is juſtice, if the things related to the memory of others have not been previouſly diſcuſſed,

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§ The more indulgent Government is to our popiſh fellow ſubjects, (and whatever indulgence can be given them conſiſtent with the great law of SELF-PRESERVATION, I am ſure I wiſh them to enjoy from my very heart;) the more diligent ſhould Proteſtant Miniſters be, leſt popery, under ſuch indulgence, ſhould ſo far ſpread as to become again the eſtabliſhed religion of the land. Than which, a greater evil, I think could not befall us.

‖ It may admit of ſome diſpute who are the more ſenſible part of the nation. ¦ No doubt, Sir, you look upon yourſelf as one of them.

† You may if you pleaſe: but you'll ſay what is not true: my pain ariſes from the fear of a dreadful ſtorm, not from the return of ſerenity and calm.

* This gives me no pain I aſſure you, for I have learn't to love even my popiſh neighbour, as myſelf—but muſt I not therefore guard my fellow proteſtants againſt the dangerous principles and practices of popery ?

† Wherein is it violated ?

cuſſed, examined into according to the ſtricteſt rules of veracity ‡? If whilſt the evil is repreſented in its moſt horrid colours, its attenuation, or a total exculpation from it, is not alſo mentioned, where it ought to be done to the diſcharge of the wrongfully accuſed §? In a word, Sir, if you are pleaſed to look upon us as of a more *tractable* and *leſs ferocious* temper ‖, to what purpoſe have you rehearſed the heap of thoſe infamous old ſtories of which you have taken the pains to make ſo ample a collection in your diſcourſe †. No doubt there are *former days* good to be remembered *.

but

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‡ But the things I have related have been thus diſcuſſed and examined.

§ Facts, Sir, are ſtubborn things. There's no complaiſance about them. They'll heed to no one. They won't admit of attenuation, or exculpation. And to attenuate, much leſs exculpate ſavage violence and murder, for conſcience ſake, is not the work of a proteſtant Miniſter, whatever it may be of a popiſh Prieſt.

‖ I hope you are; but I confeſs, if you ſhould once get into power, I ſhould be dreadfully afraid to truſt you.

† I have told you, in the ſermon, for what purpoſe I rehearſed theſe ſtories, and need not therefore repeat it here. Theſe old ſtories, I acknowledge, are INFAMOUS indeed, the more ſo becauſe they are unqueſtionably true; but to whom the INFAMY of them belongs, it is, I preſume, no very difficult matter to determine.

* Do you mean when Popery was trium-

but there are *former days*, if poſſible ever to be forgotten †. Eſpecially when you might be told that your own intereſt intervenes in it ‡. At leaſt ought you to have ſtaid till we had given ſome reaſon to change the preſent manner of thinking in our regard, and not beforehand ſtrike terror into minds *.

" As to the other things which you denominate by the uſual title of the *abſurdities of the Church of Rome*; we are uſed to the attack; and they have been over and over again ſufficiently proved to deſerve a more reſpectful

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phant, and the fires of Smithfield ſmoaking? Thoſe are the very days I wiſh to have remembered.

† Perhaps, you mean, when the clouds of popiſh ſuperſtition were diſperſed, and the light of the Reformation dawned upon us. But theſe days, we think, ought alſo to be remembered. Or, if you mean the days in which popery unmaſked itſelf, and appeared in its genuine colours—we think theſe days ſhould not be forgotten, unleſs by forgetting them we could prevent the revival of them.

‡ I ſuppoſe you mean, becauſe I am a Proteſtant Diſſenter, and you are a popiſh Diſſenter. But really, Sir, I cannot think the growth of popery much for the INTEREST of proteſtants of any denomination.

* That is, if I may be allowed the ſimile, we ought to have ſtaid till the houſe was plundered, and burnt down, and THEN to have alarmed the family.

reſpectful name. But when ſolid argument and principles of reaſoning will ever be laid aſide, or not attended to, whenever it is in their behalf, we muſt not expect ever to ſee them obtain their proper rank among *ſacred truths* and *miſteries*, whoſe *eſſential merit* is to be above human underſtanding *, and to be chiefly

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* Is it above my underſtanding, to know whether a wafer, and which, as the Romaniſts themſelves allow, retains, even after the conſecration, or the ſolemn mummery of HOC EST CORPUS MEUM, (from whence comes the vulgar phraſe Hocus Pocus) all the accidents of a wafer, the form, the colour, the appearance, the taſte, the ſmell: is it ABOVE my underſtanding to know, after all, whether it be a wafer, or the body of Chriſt, the fleſh, bones, and blood of that very body which died on the croſs? ABOVE my underſtanding, to determine, whether a hundred or a hundred thouſand of theſe wafers, made uſe of in different Maſſes at the ſame time, be ſo many real wafers, or ſo many real bodies of Chriſt? I pray you then, Sir, what can be EQUAL to my underſtanding?—But did not Chriſt ſay—THIS IS MY BODY? Yes. And did he not ſay—I AM THE DOOR? I AM THE VINE? But did any one in their ſenſes, ever think Chriſt was really and literally a DOOR, or a VINE TREE? And did he not ſay of the ſacramental cup, *This cup* IS *the New Teſtament?* But you yourſelf do not underſtand theſe words, though they are ſacramental ones, *literally?* Indeed it ſeems an inſult to common ſenſe, to reaſon about an abſurdity ſo monſtrous, as that of

chiefly warranted by *the known authority of a revealing God.*

I remain, Sir,
Your moſt humble and
obedient Servant,
Jo— F——n †.

"N. B. I

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tranſubſtantiation, which I cannot but think and hope, with the great Archbiſhop Tillotſon, will in the end prove to be like a mill-ſtone hung about the neck of Popery, which muſt ſink it at the laſt.

"It might well ſeem ſtrange," as the ſame writer obſerves, "if any man ſhould write a "book, to prove that an *Egg* is not an *Ele-*"*phant* and that a *Muſket Bullet* is not a *Pike*: "It is every whit as hard a caſe, to be put to "maintain by a long diſcourſe, that what we "ſee, and handle, and taſte, to be *bread, is* "bread, and not the *Body of a Man*; and "what we ſee and taſte to be *Wine, is Wine* "and not *Blood*: and if this evidence may "not paſs for ſufficient without any farther "proof, I do not ſee why any man, that hath "confidence enough to do ſo, may not deny "any thing to be what all the world ſees it is; "or affirm any thing to be what all the world "ſees it is not; and this without any poſſibi-"lity of being farther confuted. So that the "buſineſs of *Tranſubſtantiation* is not a con-"troverſy of Scripture againſt Scripture, or "of Reaſon againſt Reaſon, but of downright "Impudence againſt the plain meaning of "Scripture, and all the Senſe and Reaſon of "Mankind."

† The name of one of the Popiſh Prieſts in this city, it is ſaid, is FOUNTAIN.

N. B. I repeat again, this is addreſſed to you inaſmuch as you will acknowledge yourſelf to be the author of the Diſcourſe adverti-ſed in the laſt week papers, *remember former Days*; not otherwiſe *."

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* Why queſtion me a ſecond time about a Diſcourſe to which I have prefixed my name? Would you terrify me into a denial of it? No, Sir, as yet, I bleſs God, my courage does not fail me. What might be the caſe, ſhould the " fangs of popery, be unmuffled, and it ſhould have liberty to open and expand them," I dare not ſay. I doubt not but their gripe would be dreadful. But, Hallelujah! the Lord God Omnipotent reigneth, and He knoweth them that truſt in him.

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I ſhall conclude this long, and, I fear, ſome will think it tedious advertiſement, with the following quotation from an excellent Letter which appeared laſt week, under the ſignature of *Aratus*.

But " *Popery is not what it was*" —it ſeems —" *it is time we ſhould conquer prejudice.*"— Let me entreat of theſe *unprejudiced* advocates for the encouragement of Popery, to inform me, IN WHICH of *their tenets have they ceaſed to have faith?*—We ſuffer no injury from their tenets—Why?—Becauſe, *as yet*, the FANGS of Popery are *muffled*. Give it liberty to ſharpen, and expand them —and *then* let us give our judgement of their *gripe*.

" Popery

"Popery is the religion of France—and yet we hear of no cruelties in conſequence of its being in power*." True—but in France, *there is no danger of the Proteſtants gaining the aſcendant.* They bear no proportion to the Papiſts—*of courſe can excite no jealouſy.* In England, though Popery were to get into power, there would ſtill remain a body of Proteſtants, which would keep the prieſthood in perpetual uneaſineſs—and ſubject the Proteſtants to every cruelty and tyranny they could deviſe—conſcious how much their tenets are abhorred, and how deſirous the Proteſtants muſt ever be, to ſhake off their yoke. The creed of every individual would be ſcrutinized—and Smithfield ſoon re-kindle its fires. Popery is—and muſt remain—the ſame—until its execrable tenets are reprobated. Are there not ſtill inquiſitions in Spain and Portugal?——And ſhall we not admit the wretches from their dungeons to give evidence?—I object to no man's creed, *provided it be not dangerous to my life, property, and liberty*—but when he holds principles that endanger my ſafety, *If I am not an ideot, I ſhould do my utmoſt to bind his hands.*

"But

* But did we not hear of dreadful cruelties there in the reign of *Lewis XIV.* and *Lewis XV?* And though, from *political* motives, theſe cruelties are reſtrained for the preſent, yet the ſtate of the Proteſtants in France, it is well known, is, even now, exceedingly abject and humiliating; nor have they the leaſt ſecurity againſt the renewal of thoſe cruelties which are ſo recent in their memories.

"But theſe fears are vain—for have not Parliament provided, that *no man ſhall teach, or preach, till he hath taken the oath of allegiance—and ſworn that the Pope has no power to abſolve him from that oath?*"—And muſt not every thinking Papiſt, who takes this oath, laugh at our folly whilſt he is ſwallowing it? —The Papiſts, Sir, treat us like children, as we deſerve. To deny the *Pope's ſupremacy* —to deny the *Pope's infallibility*—is in fact, Sir, *to deny* POPERY!!! Their taking ſuch an oath, demonſtrates how lightly they view the obligation.—The Pope has given the Engliſh Papiſts *leave to deny his authority*— and the people of England are quite ſatisfied with the impoſition!—Let them be told, Sir, that no man is a Papiſt, who thinks the Pope cannot abſolve him from any oath. There may be—and I believe are—many popiſh *gentlemen*, whoſe *honour* would get the better of their *religion*—but particular exceptions affect not my argument. *Before a man can be a Papiſt, he muſt give up his reaſoning faculties.*— And all the world knows, that *to be a Papiſt*, the prieſt muſt have the ſole direction of his conſcience. He demands implicit obedience—and to queſtion his authority and power to abſolve from all crimes—is no leſs than to queſtion the truth of *the very religion* which the Papiſt profeſſes. I lately heard an Iriſh Earl relate the following anecdote of his grandfather. As an inſurrection of the Papiſts was then expected in Ireland, the Earl's grandfather, converſing familiarly with one of

his popiſh tenants (a good kind of man whom he had favoured) told him that he was ſure that *he* would not have any hand in murdering him, ſhould the Papiſts prevail. "No—ſaid the farmer—I never would hurt your Lordſhip."—But ſaid the Peer—"ſuppoſe the *prieſt* ſhould tell you that it is the *Pope's order* —and that it is *for the good of the church*"—"O, *then*," ſaid the poor Papiſt—your Lordſhip knows *I could not diſobey the Pope.*"

Yet, for argument's ſake, even if we were to grant that every Papiſt who has, or may take this ſame oath will ſo far forget his religion as to diſobey the Pope, though he ſhould command him to break it—What then?—Is want of allegiance to the *King*, *all* that we have to apprehend, or that we ſhould wiſh to guard againſt!—Is nothing to be dreaded from their known enmity to our *religion—laws—liberty? Will it be of no bad conſequence to this country, if England ſhould become the abode of all thoſe Jeſuits, whom even Roman Catholic kingdoms have thought it prudent to baniſh?—Are we to be indifferent, if attended by crowds of Monks, &c. they diſperſe themſelves in every county— and OPENING CHAPELS AND SCHOOLS, ſeduce our youth from Proteſtantiſm, and inſtil in its place, the pernicious tenets of Rome?*— If we are to take no ſteps to ward off this impending evil—with all my heart—letPopery flouriſh—*it will in twenty years be the religion of England.* It is the faſhion to think it an harmleſs religion—and *faſhion* is every thing!—Oppoſition, as well as Miniſtry—

approve

approve the "*principle*" on which Popery is to be encouraged. We have hitherto been in a vulgar error. We have been ſimple enough to believe hiſtory—but now find, that whoever would not be firm under the dominion of "*prejudice*," muſt take for granted, that every page in it is falſe. Bloody Queen Mary was a ſaint—the maſſacre of Paris and Ireland—a fiction. Arbitrary power is a mere bug-bear—no way connected with Popery.—For my own part, Sir, ſince it is ſo much the *ton* for *both* ſides of each Houſe of Parliament, to *vie* WHICH ſhall favour Popery moſt—and we are turning ſo very "*enlightened*," and "*liberal*,"—I ſhall not be ſurprized if I live to ſee Friars—White, Black and Grey—and Monks, and Capuchins, of all orders and colours of the rainbow—walking our ſtreets, quite at their eaſe, in their proper veſtments!"

# A SERMON, &c.

HEB. X. 32.

*But call to remembrance the former days:*—it follows,—*in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilſt ye were made a gazing ſtock, both by reproaches and afflictions, and partly whilſt ye became companions of them that were ſo uſed.*

THEY ſang his praiſes, it is recorded of the Iſraelites, they ſoon forgat his works. What a reproach to their memory! What an indelible blot upon their character! —Shall we, my brethren, incur the ſame cenſure, act in the ſame manner? No; God forbid! But, whatever others do, and whatever we may have done in time paſt, let us now, e'er it be too late, call to remembrance the former days.

This

This indeed is the expreſs deſign of the preſent ſervice. We do not pretend ſuperſtitiouſly to conſecrate this or any day, as though there was more holineſs in one day, except the day of God, than another. But all we profeſs, all we deſire to do, is to take occaſion from the return of this auſpicious day, which has been rendered ſo ſignal by repeated important interpoſitions of divine providence, and on this account ſtands ſo brightly diſtinguiſhed in the Engliſh calendar, to call to our remembrance the former days, wherein we experienced a great fight of afflictions, and were in many reſpects moſt dreadfully expoſed. This was the duty the apoſtle inculcated upon the believing Hebrews, and this is the duty, Sirs, to which I would now invite you. Was it the duty of the *Hebrews* to call to mind former days, wherein after they were illuminated, they endured a great variety of hardſhips?—Muſt it not then, upon the ſame principles, be ours?

The ends to be anſwered by ſuch a recollection are many and great. For inſtance,

1. It may ſerve for inſtruction.

By calling to our remembrance what has been,

been, we are taught what may be again. We are taught what men are, and what the tide of human affairs. What the pride and malice and cruelty and other paſſions of the human heart are capable of; and what worſe than brutes, men, under the moſt ſpecious pretences, may become to men. And at the ſame time, that a review of paſt events in general may be highly inſtructive, there is reaſon to think the review of dark and gloomy ſcenes may be peculiarly ſo. We are hereby taught the uncertainty of human felicity, how to act in the moſt critical circumſtances, and when things are at the worſt, never to deſpair.

2. It may ſerve for caution.

By calling to remembrance the former days, we may be the better able to guard againſt thoſe things which might conduce to the return of ſuch days again. Forewarned, we are the more likely to be forearmed. Experience, it has commonly been ſaid, will make even fools wiſe. And yet it is ſtrange to think how little attention is paid by the generality to what has taken place in former days, and how little advantage they derive from it with reſpect to futurity. But however

ever inattentive others may be, do ye, my friends, call to remembrance the former days, and teach your children, and your children's children to do the ſame;—that they may learn to take heed, be apprized of danger before it comes, and know how to guard their various privileges and enjoyments with a watchful eye, and a wiſe, a firm, and well inſtructed heart.

3. The recollection of former days may further ſerve to awaken our gratitude for preſent mercies.

Too many furfeit upon the privileges and enjoyments with which an indulgent providence is pleaſed to bleſs them, ſurveying them with "brute inconſcious gaze," and not knowing how to ſet a proper value upon them, for want of calling to mind former days, when no ſuch privileges were enjoyed but their dread reverſe experienced.

Call to mind then former days, and, if you find the preſent happier, as amidſt all our calamities and fears you moſt certainly will, let gratitude warm your hearts, and the genuine effuſions of praiſe burſt from your lips and animate and adorn your lives. Call to mind former days, and then, contemplating

your preſent mercies, let the language, the devout language of your lips and of your lives ever be—Bleſs the Lord, O my ſoul! And, what ſhall I render to the Lord for all his benefits!

Or, ſhould the former days at any particular period have been happier than the preſent, as they certainly have been; and ſhould there be too much reaſon to fear the return of thoſe former days which have been dark and diſtreſſing: yet ſtill, call to mind former days.

4. For the encouragement of your faith and hope in God.

In the darkeſt times, has He not appeared, ſcattered the clouds, and bleſſed us with returning day? And is his arm now ſhortened? Is his ear heavy? No; He that hath again and again delivered, is able ſtill to deliver. Are we ready to ſink in deſpondency? Call to mind former days, and be encouraged ſtill to hope in God, that ye may yet praiſe him, as the health of your countenance, and your God. Call to mind former days, and as the apoſtle expreſſes it in the 35th verſe of the chapter before us,——*Caſt not away your confidence.*

Such

Such are ſome of the many uſes which may be made of calling to remembrance former days: to the exerciſe of which duty, happy would it be were there a more general and truly ſerious attention.

The ſtudy of Hiſtory is one of the moſt improving as well as entertaining ſtudies, the human mind can be engaged in. It extends our views, elevates our minds, blots out our narrow prejudices, and from a juſt and comprehenſive view of the paſt, enables us to improve and enjoy the preſent moment, and prepare for the future. The far greateſt part of the bible itſelf is hiſtory, which may ſerve to convince us in the moſt ſtriking manner, of the importance of this ſtudy, and the vaſt advantages to be derived from it. Every Chriſtian ought to be a good hiſtorian, and if his knowledge of hiſtory be improved by him as it ought, the better hiſtorian he is, the better Chriſtian will he be.—And for an Engliſhman to be deficient in this kind of knowledge, is peculiarly ſhameful. If we lived in thoſe wretched countries where the will of a haughty Deſpot ſtands for a law, and the caprice of a Tyrant might inſtantly and without ceremony deprive us of liberty and life; perhaps it were beſt to remain ignorant

norant: for then alas! the obſervation of the wiſeman would be dreadfully verified, "He that increaſeth knowledge, increaſeth ſorrow." But here, in this happy land, where we have not only the free uſe of the bible, but of all other books of inſtruction, and the free uſe of our faculties to judge of their contents, and if it be not to the prejudice of another, to act accordingly—in this diſtinguiſhed iſle, where by the very CONSTITUTION of the land, liberty is law, and law the charter of liberty;—to remain ignorant of the tranſactions of paſt ages, under ſuch circumſtances as theſe, and thereby to diſable ourſelves from enjoying preſent mercies, or warding off approaching judgments—argues a degree of ſtupidity and folly, which, for the honor of human nature, I am unwilling to ſuppoſe it poſſible ſhould be ever realized.

I cannot therefore think it neceſſary to relate the events of paſt times, for the ſake of informing ſo reſpectable an audience as that which I have now the honor to addreſs: many of whom are, doubtleſs, better able to inform me, than I am to inform them. Yet will you not, I am perſuaded, be offended with me, if with a view to aſſiſt your recollection, and to impreſs thoſe things upon the

minds of the riſing generation, the knowledge of which is of the laſt importance to their moſt eſſential felicity, I endeavour this evening in a few words, to glance at the awful events of paſt ages, and thereby, in conformity to the deſign of the preſent anniverſary, to call to your remembrance the former days.

The prime bleſſing of human life, and which I had almoſt ſaid includes all the reſt, is LIBERTY. A word, which however it may have been abuſed by the licentious, and ſneer'd at by thoſe poor abject wretches, whoſe narrow ſouls are incapable of comprehending its dignity and importance,—a word, which ought to be infinitely dear to every Engliſhman, and to every Chriſtian.—— "Even a madman, if ſuch there be, (as a "lively writer finely expreſſes it,) in ſo ex- "cellent a cauſe as that of liberty, is a re- "ſpectable being in compariſon with him "who grows mad on the tide of ſlavery and "deſpotiſm. The one is a generous, ele- "vated, ſublime character,—the other dark, "ſullen, malignant, and implacable. The "one would rapturouſly take you by the "hand, and lead you forth into creation, to "enjoy all that is beautiful and enchanting

"around

" around you. The other would ſeize you " with the iron graſp of ſavage ferocity; " drive you before him like an ox or an aſs; " and plunge you into the horrors of a dun- " geon. Which of the two then ſhould ſeem " beſt entitled to confinement?* The mad- " man who ſmiles innocently in your face, " and wiſhes to do you *every* good, or the " worſe than madman who frowns, lours, " and grins at you, without wiſhing to do " you *any* good?"‖

Liberty is generally diſtinguiſhed into civil and religious. By civil liberty we mean liberty with reſpect to civil things. Liberty from arbitrary confinement at the mere will of a ſuperior, independent of law and juſtice: liberty from unjuſt condemnation and death: and liberty to enjoy and to diſpoſe of our own property. In every free ſtate, and ſuch, bleſſed be God, is ours, this liberty is enjoyed; nor can there be true freedom without it. Where an arbitrary tyrant can impriſon whom he pleaſe, without even pro-

 ducing

* The author here alludes to a criticiſm on one of his former publications.

‖ See a Sermon on the late Faſt, by a Layman, printed for *Almon*.

ducing an accuſation, or naming the accuſers; where he can even deprive of life, merely to gratify his reſentment and caprice; and where the property of his ſubjects is at *his* abſolute diſpoſal, not their own: what are ſuch men, but poor, abject ſlaves, who may be rather ſaid to breathe than live; reduc'd as they are to an equality with the brutes, the property, and at the diſpoſal of the maſters who happen to poſſeſs them? A more humiliating ſtate, cannot, I think, be conceiv'd of!—And yet this, alas, was once the caſe, in too great a degree, with the unhappy inhabitants of this land! And had it not been for the generous ſtruggles, under Providence, of our *Sydneys*, our *Hampdens*, and our *Ruſſels*, muſt it not have been our caſe now? But, adored be the God of Providence, the ſnare was broken, and we are delivered. We can now boaſt of an act of *Habeas Corpus*† to ſecure us from illegal imprisonment;

† *Magna charta* only in general terms declared that no man ſhall be impriſoned contrary to law: the *habeas corpus* act, points him out effectual means as well to releaſe himſelf, though committed even by the King in Council, as to puniſh all thoſe who ſhall thus unconſtitutionally miſuſe him.—*Blackſtone's Commentaries*, vol. 4. p. 39. See a fuller account of this act, vol. 3. p. 136.

priſonment; of the privilege of trial by the jury of our peers, or equals, to ſecure us from illegal oppreſſion and death; and the eſtabliſhed right of the COMMONS of England ALONE‡ to *give* and *grant*§ to the ſtate

 their

‡ The King and Lords only give their aſſent to money bills,—they are not permitted to frame or alter them; but this privilege is limited to the PEOPLE, by their repreſentatives, to act as a controlling power againſt the abuſe of the regal prerogative, and the great power and influence of the nobility. See *Blackſtone, De Lolme,* &c.

§ Theſe it is well known are the invariable forms of expreſſion in all our money bills, and have ever been conſidered by our greateſt lawyers and ſtateſmen, as the moſt unequivocal proofs of the true *freedom* of the Britiſh conſtitution. The queſtion is not however, whether it be *right* to pay reaſonable and moderate taxes for the ſupport of the government that protects us, or whether it would not be highly criminal to withold them; for it undoubtedly would. But the queſtion is, whether we could be, in any proper ſenſe of the words, a *free* people, were we not by our deputed repreſentatives, to judge for ourſelves of the real exigencies of the ſtate, and to have the diſpoſal of our own property? If any man, or ſett of men, over whom I have no legal controll, have the abſolute diſpoſal of my property, how I can

their own property. Privileges, the immenſity of which no words can deſcribe, and which all the powers of earth and hell will never be able to wrench from the graſp of free-born Britons, whilſt there is any ſenſe or virtue remaining amongſt them.

Next to civil liberty, and ſo cloſely connected with it that the latter can never have any ſtability without the former, is religious liberty. By which is meant a liberty to think, judge, and act for ourſelves in matters of religion.—And is it not aſtoniſhing that it ſhould ever have entered into the heart of any one man to invade the religious liberty of another?—Can we anſwer for one another at

ſtill be a *free man*, is a paradox which all the ſophiſtry in the world will never be able to ſolve. Even if it ſhould be proved that ſlavery is preferable to liberty, yet ſurely it can never be proved that ſlavery is liberty; or that to have our property at the abſolute diſpoſal of thoſe over whom we have no controll is to be FREE. And ſurely it can be no difficult matter to determine, which is moſt honorable for a Prince,—to receive the neceſſary ſupplies for the ſupport of government as the free and grateful offerings of a happy people, or to extort them with the deſpotiſm of a tyrant from ſlaves who dare not refuſe them.

at the laſt day? Can we *really* think for one another now? Can we reaſonably expect that men's minds and ideas of things ſhould be exactly alike, any more than their countenances, complexions, or voices? Is there any more reaſon why the Pope and his Conclave ſhould make a creed for me, than that I ſhould make a creed for them, and inſiſt upon their ſubſcribing it? Any more reaſon why they ſhould ſhut me up in the cells of an inquiſition, put me to the rack, tear my fleſh off my bones, and at laſt very piouſly burn me to aſhes, becauſe I do not believe exactly as they do, than that I ſhould thus treat them, were it in my power, becauſe they do not believe exactly as I do?—There never was, I believe, a human being upon the face of the earth, ſo exceedingly beſotted as to think religious perſecution juſtifiable with reſpect to himſelf. You never knew a poor bigoted Papiſt ſo exceedingly ignorant and ſtupid, as to think it right that he ſhould be perſecuted by a Proteſtant. And yet what poſſible reaſon can be given why a Proteſtant ſhould not perſecute a Papiſt, but will be equally a reaſon why a Papiſt ſhould not perſecute a Proteſtant? What poſſible reaſon, why I ſhould not perſecute you, but

muſt be equally a reaſon why you ſhould not perſecute me?

I may here obſerve, that the principles upon which our anceſtors acted, whether right or wrong, in the reſtraints under which they judged it neceſſary to hold the Papiſts, were not the ſuppoſed abſurdity of their religious tenets.* No; let their religious principles be ever ſo abſurd, were there no other objection, they would be entitled to the fulleſt toleration equally with thoſe who hold what may be eſteemed the moſt rational principles. Who art thou that judgeſt another man's ſervant? To his own maſter he ſtandeth or falleth. The abſurdities of tranſubſtantiation,† purgatory, and other Romiſh figments,

* "It is plain the legiſlature conſidered them more as a *political* than a *religious* ſect." Dean Tucker.

† "Tranſubſtantiation, ſays the celebrated Archbiſhop TILLOTSON, is like a millſtone hung about the neck of Popery, which will ſink it at the laſt. And though ſome of their greateſt wits have undertaken the defence of it in great volumes, yet it is an abſurdity of that monſtrous and maſſy weight, that no human authority or wit are able to ſupport it. It will make the very pillars of St. *Peter*'s crack, and requires more volumes to make it good than would fill the Vatican." Diſcourſe on *Tranſubſtantiation*, vol. 3. p. 359. octavo edit.

ſigments, are not to be deſtroyed by the ſword of perſecution, but by the force of ſound reaſon and ſcriptural argument. But our anceſtors judged it neceſſary to watch over theſe men with a jealous eye, principally becauſe of their well-known and avowed principles of perſecution, by which they become dangerous to ſociety, and on which account it becomes neceſſary to guard againſt them, for the ſake of our own preſervation.

If they have ſeen their error, and are become more mild and gentle, I congratulate them, and I congratulate human nature in general, upon the happy alteration.—Individuals, many individuals, I doubt not, there are in this communion, who from a natural humanity of temper, abhor perſecution, and are willing to do to others, as they would have others do to them. And if this is really the character of the Engliſh catholicks in general, they are certainly entitled to the indulgencies they have lately received, and, indeed, to a further extenſion of their privileges. But how far ſuch an alteration can be ſuppoſed to have really taken place, muſt be left to the impartial determination of every upright enlightened mind. It has been, I know, urged, that in the celebrated letters publiſhed under the name of

the

the late Pope *Ganganelli*, there are many fine ſentiments on the ſubject of religious liberty, and many vivid, powerful arguments againſt perſecution. Theſe letters I have read with ſingular pleaſure, many of them, whether actually written by the Pope or not, being perhaps ſome of the fineſt compoſitions of the kind that were ever publiſhed. But in this very publication, notwithſtanding all the ſtrong things that are ſaid on the ſubject of perſecution, this is conſidered by the Pope as an indubitable axiom—IT IS NOT ALLOWED TO TOLERATE ERROR.‡ Now what

‡ See Ganganelli's letters, vol. 1. p. 49. of the anecdotes. "He uſed to ſay, (i. e. *Ganganelli*) We too often lay aſide charity to maintain faith; without reflecting, that if IT IS NOT ALLOWED TO TOLERATE ERROR, it is forbidden to hate and perſecute thoſe who have unfortunately embraced it."—And letter 89. vol. 2. p. 26—writing to a confeſſor, he thus expreſſes himſelf. "Inſiſt, without intermiſſion, on the neceſſity of ſhewing *due reſpect* to religion, not by inſpiring a ſpirit of perſecution, but by recommending an evangelical courage, which ſpares the perſon, *but* STOPS THE SCANDAL. Repeat frequently that the LIFE of a Sovereign, like his crown, is very inſecure, if he ſuffers JESTING about the worſhip due to God,

what error is, and who is the proper judge of error, in the opinion of a Roman pontiff, I need not tell you: and if error is not to be tolerated

and does not PUT A STOP TO IRRELIGION."—Let the intelligent reader judge what a *Papiſt* would eſteem a DUE RESPECT to religion, and JESTING about the worſhip due to God,—and how, if not by perſecution, the ſcandal is to be STOPPED:—and yet, if it be not, the very LIFE and CROWN of a Sovereign are repreſented as in danger.

I will beg leave juſt to add—Can any one read the *Pope's* deſcription of ROME, without immediately thinking of the apoſtle *John's* deſcription of BABYLON?

"You will then deſcry ROME, which may be "ſeen a thouſand years, and always with new "pleaſure. This city, ſituated upon SEVEN HILLS, "which the ancients called the ſeven miſtreſſes of the "world, ſeems from thence to command the uni-"verſe, and BOLDLY TO SAY TO MANKIND, that "ſhe is the QUEEN and the capital."

Ganganelli's letters vol. 1. p. 11.

"That GREAT CITY which reigneth over the "kings of the earth. For SHE SAITH I ſit a "QUEEN, and ſhall ſee no ſorrow. That GREAT "CITY BABYLON, that mighty city. Here is the "mind which hath wiſdom, the ſeven heads are "SEVEN MOUNTAINS ON WHICH THE WOMAN "SITTETH."

St. *John*. See Rev. xiv. xvii. xviii. chap.

tolerated, it is plain to a demonſtration, that it muſt be ſuppreſſed. And if this be not perſecution, what is? The good Pope would not have you perſecute, whilſt you can inſinuate, but in the iſſue, if nothing elſe will do, be the conſequence what it may, ERROR MUST NOT BE TOLERATED, there muſt be no JESTING§ about the worſhip due to God, (in other words, about the conſecrated wafer,) and woe be to that prince who does not PUT A STOP TO IRRELIGION, that is to all oppoſition to the abſurdities and impieties of popery.

I think

§ However, with the Pope's leave, I ſhall take the liberty to preſent my readers with the following poignant irony from Archbiſhop TILLOTSON:

"If it ſeem good to us to put our necks once more under that yoke which our fathers were not able to bear; if it be really a preferment to a Prince to hold the Pope's ſtirrup, and a privilege to be diſpoſed of him at pleaſure, and a courteſy to be killed at his command; if to pray without underſtanding, to obey without reaſon, and to believe againſt ſenſe; if ignorance, and implicit faith, and an inquiſition, be in good earneſt ſuch charming and deſireable things; then welcome Popery, which, wherever thou comeſt, doſt infallibly bring all theſe wonderful privileges and bleſſings along with thee!"

TILLOTSON's Works, vol. 3. p. 392. octavo edit.

I think myſelf alſo bound as a faithful watchman to call to your remembrance another circumſtance equally remarkable and intereſting. And that is, that ſo lately as in the year 1776, the inquiſition was revived in Spain with all its horors. "The cells of "the inquiſition, in conſequence of this re- "ſumed power, were ſoon filled with pri- "ſoners; ſome of them perſons of eminence, "nay even one of the miniſters of ſtate, "who had manifeſted a contempt of ſome "ſuperſtitious rite, which was rendered pro- "fitable to the prieſts, was hurried to priſon "by a grandee of the firſt rank, who, per- "haps, to ſave himſelf from ſuſpicion, gloried "in the title of officer to the Holy Court of "Inquiſition. Two gentlemen of the law, "diſtinguiſhed by birth, and eſteemed for "their abilities, underwent a ſtrict confine- "ment and examination; it was ſaid that "they baffled all the ſophiſtical arguments "of the inquiſitors, and were ſoon after "found dead in their cells."*

I own, I am an infidel as to the ſuppoſed alteration in the ſpirit of popery, and ſhall ever continue ſo, till more authentic documents are brought to prove it, than have



* The above is extracted from an admirable letter, which lately appeared in the public prints, entitled "The unchangeable nature of Popery."

ever yet been produced. I cannot help thinking it my duty, in the narrow ſphere in which I move, to cry aloud, and ſpare not: to beſeech my countrymen to call to remembrance the former days, leſt e'er they are aware, and through their own ſupineneſs and indolence, theſe days ſhould, with redoubled horror, again return.

In former days, as the pages of faithful hiſtory inform us, not only was the civil liberty of this unhappy country overturned, but with it religious liberty alſo. In former days, not only were arbitrary oppreſſive impoſts laid upon the people, and all the miſeries of ſlavery experienced with reſpect to civil things—but, ah! dreadful to think of it! Popery was eſtabliſhed by law, and the flames of perſecution were kindled throughout the land. To tell you what Popery WAS, whatever it may be pretended it now IS;—to tell you what horrors it wrought in former days;—I need not exhibit to you the hiſtory of its bloody tranſactions in other countries: I need not remind you of the carnage it made in Germany, France, Spain, and throughout the European continent: I need not call up to your view the thouſands and tens of thouſands that were ſlaughtered for the ſake of a good conſcience, amongſt the Waldenſes and the Albigenſes: I need

not

not remind you of the inhuman maſſacre of thouſands upon thouſands in cool blood, and in the dead of night, at Paris,* for which,

* "On this occaſion twenty-five thouſand, according to *Mezeray*; thirty, according to *Thuanus*, (both Popiſh hiſtorians) were barbarouſly murdered; among whom were five or ſix hundred noblemen, or gentlemen of the higheſt diſtinction. Such a complication of hellish doings (who could have thought it?) found panegyriſts among the abettors of Popery; *Peter Charpentier* wrote an apology for it: *John Des Caurres* praiſed it in an ode: the moſt luxuriant encomiums were beſtowed upon it, in a ſpeech pronounced before *Philip* II. The *holy* Father himſelf, *Gregory* XIII. was no ſooner informed by Cardinal *de Lorraine* of this maſſacre, than, he went in proceſſion to St. *Lewis's* church, where (*quake thou, O earth; tremble, ye heavens, and ye ſtars, withdraw your ſhining!*) he returned the merciful Maker and Redeemer of mankind, public and ſolemn thanks for that bloody work. Nay, that horrible tranſaction was repreſented at *Rome* in a magnificent picture, with this inſcription, *The triumphs of the church*; which indeed was very proper, if it meant, *The triumph of the church of Rome over Chriſtianity and humanity itſelf*. If theſe people did not *glory in their ſhame*, ſure, no body ever did it.—*Thuanus* ſhewed himſelf a much better man, when he applied to this tragedy the following lines of *Statius*."

very tranſaction public thankſgivings were offered up at Rome: But I may refer you to events nearer home. I may refer you to the horrid maſſacre in *Ireland*,* which exceeded even

Excidat illa dies ævo, nec poſtera credant
Sæcula certé nos taceamus, et obruta multâ
Nocte tegi propriæ patiamur crimina gentis.

"*May that day be ever remembered among thoſe that are paſt! May the cruelties that were then committed, meet with no credit in the ages following! At leaſt, let us be ſure, never to mention them ourſelves, and to ſuffer the crimes of our nation to remain concealed under the veil of the darkeſt night.*"

See *Bayle's* Dict. art. *Charpentier*, and art. *Caurres*. His *Critique generale du Calviniſme, de Maimbourg*, lett. xxiv. 275. p. 489, 490. *Larrey's Reponſe a l'Avis aux Refuges*, p. 275.—And a moſt excellent pamphlet, entitled, *Popery always the ſame*, p. 59, 60.

* "If any one be willing to be more ſatisfied of popiſh cruelty, let him but conſider the maxims, loudly proclaimed by their prieſts in *Ireland*, when their intrigues for carrying on the moſt deteſtable maſſacre againſt the Proteſtants of that kingdom, on the 23d of October, 1641, were ripe for execution. A true patriot would wiſh, that they were poſted up in every one of our ſtreets, that people of all ranks, and of all ages might read them. They were theſe: *that Proteſtants were heretics, not to be ſuffered to live any longer among Roman Catholics; that it was no more ſin to kill an Engliſhman*, (viz. who was a

even that of *Paris*, and the guilt of which, all the arts of Jeſuitiſm will never be able to transfer from the Papiſts. Yea, I may refer you to the fires of *Smithfield*, in the very heart of our own kingdom, where ſo many holy martyrs, as well as at *Oxford*, *Gloceſter* and other places, were offered up as burnt ſacrifices upon the inhuman bloody altar of popiſh ſuperſtition and cruelty.



Proteſtant) *than to kill a dog*: and *that it was a mortal and unpardonable ſin to relieve and protect any of them.* They acted accordingly; for, within the ſpace of two months, they maſſacred in cold blood, above ONE HUNDRED AND FIFTY THOUSAND Proteſtants."—See Sir *John Temple*'s hiſtory of the *Iriſh* rebellion, p. 70. And the ſermon of *Henry*, Lord Biſhop of *Meath*, preached the 23d of October, 1733, on the deliverance of *Ireland* from Popery, p. 16. and 33. and the poſtſcript p. 87. 92. 119. This poſtſcript contains a collection of the ſeveral murders perpetrated in the ſeveral provinces of *Ireland*, publiſhed by Dr. *Borlaſe*. Its authenticity cannot be queſtioned, ſeeing it was taken from examinations upon oath, by virtue of commiſſions under the great ſeal of *Ireland* for that purpoſe. And from this account it appears that the actions of theſe men were worſe, if poſſible, than their words; none of thoſe, whoſe tender mercies are cruelty, having ever uſed a dumb creature with the ſame barbarity, as the Papiſts uſed many of our own people at that time.

*Popery always the ſame*, p. 63, 64.

Read the book of Martyrs, contemplate the holy character of the ſufferers on the one hand, and the complicated horrid nature of their ſufferings on the other. Read, and let your children read the lives of a ſullen, bloody *Mary*, an implacable *Gardiner*, a cruel *Bonner*, and the reſt of thoſe ugly perſecuting monſters whoſe lives deform the Britiſh annals. Read to your families an account of the tranſactions of this day. Erect this memorable period of the Engliſh hiſtory, as an eternal pillar of remembrance. The attempt, how horrid! To blow up with gunpowder, the King, the Nobles, and the repreſentatives of the people, with one general exploſion! And thereby to introduce a religion, or rather a moſt horrid ſuperſtition, which could juſtify ſuch ſavage Barbarity! The truth of the fact that ſuch an attempt was made, that it was providentially diſcovered, and that the authors of it even gloried in it, and were actually executed for it—is as certain, as any hiſtorical fact can be that ever was recorded. The King's ſpeech upon the occaſion when he afterwards met his parliament, the public ſervice appointed for this day in commemoration of it, with other authentic documents, render infidelity with reſpect to it as unreaſonable, as it is ridiculous.

But

But this is not the only great event which as Britons and Proteſtants we are called to commemorate on this day. No; but I muſt add—yes,—and I had a voice as loud as thunder, I would ſound it in the ears of my countrymen from ſhore to ſhore, ſaying—Call to remembrance the former days, in which the civil and religious conſtitution of your country was rolled to the very edge of a moſt tremendous precipice, and, had not providence, I had almoſt ſaid, miraculouſly interpoſed, muſt have been daſhed to ruin! I need not tell you, I refer to the glorious revolution under KING WILLIAM—and ſurely Britons, whilſt any ſpark of gratitude lives within them, will be ever ready joyfully to add—of IMMORTAL memory!

Methinks I ſee the infatuated, bigotted, obſtinate Prince that filled the throne before this auſpicious period—elate with pride and ſelf-importance, big with ſwelling ſchemes of eſtabliſhing in church and ſtate an abſolute deſpotic ſway,—ſurrounded with crouds of artful prieſts and crouching vaſſals, who are ready to echo all his mandates,—overwhelmed with fulſome addreſſes from every part of the kingdom—and on the very point of realizing all his fatal intentions! Methinks I ſee the ſeven venerable Biſhops, who in that age of general corruption, had courage

and

and virtue to reſiſt the torrent of deſpotiſm, that was bearing down before it, their religion, their liberties, and all that could be dear to them as Proteſtants and as Engliſhmen: I ſee thoſe patriotic and virtuous prelates, torn from their families, and the diſcharge of their paſtoral functions, and thruſt into priſon:—whilſt thouſands in every corner of the land, with aching hearts and weeping eyes, are ſecretly mourning with them, over their ſlaughtered religion and liberties! But in this hour of general conſternation and terror, when hope ſeemed to have breathed its laſt, deſpair ſat lowering on every countenance, and the Genius, the black, the ſullen Genius of popery, "grinn'd horrible a ghaſtly ſmile:"—hark! hark! the glad trumpets ſound, the cannons roar, the Hero gains the happy ſhore! God looked from on high, he heard the ſighings of the priſoners, he ſaw the deſigns, the black deſigns of the ſons of ſuperſtition and violence, inſpired the immortal WILLIAM with his own generous and benevolent ſpirit, threw confuſion on all the ſchemes of Britain's foes, drove the unhappy monarch, with tremendous ruin down to infamy and woe, and cauſed the fair form of liberty divine, once more to liſt her drooping head and triumph.

What

What your feelings, Sirs, may be, at the recollection of theſe former days, I cannot ſay. But for my own part, I freely confeſs to you, I can never think of them but with a glow of gratitude which no words can deſcribe, and with an holy adoring awe, of which a ſolemn ſilence is the beſt deſcription.

I might call to your remembrance the former days, even ſince the memorable period of the revolution, when in the latter end of the reign of Queen *Anne*, the enemies of our happy conſtitution had again almoſt effected, the reſtoration of a popiſh Pretender, and the deſtruction of Britiſh liberty. But that God, who is privy to the moſt ſecret deſigns of the moſt crafty of the enemies of his people, again blaſted all their hopes by the ſudden death of the Queen, and the elevation of the Houſe of *Hanover*, in the perſon of GEORGE the Firſt, the illuſtrious great grandfather of our preſent Sovereign. A Prince, whoſe memory cannot but be dear to every genuine proteſtant, to every grateful Engliſhman. Nor ſhould we ever forget the arduous ſtruggles of our generous NEWCASTLES, and other patriots in that trying period; to which, under God, we owe all our preſent civil and religious liberties.

Nor can I wholly omit, upon this occaſion, to remind you of thoſe unnatural rebellions

bellions in the years 1715. and 1745. by which an attempt was made to demoliſh the fair fabric of Britiſh liberty, and to erect in its ſtead, under the bloody ſtandard of a popiſh vagrant, the gloomy edifice of arbitrary power, and popiſh ſuperſtition.

But time forbids me further to enlarge.—From what has been ſaid, you cannot, I think, avoid feeling the propriety of the exhortation in our text,—Call to remembrance the former days, wherein ye were dreadfully buffetted, and experienced a great fight of afflictions.——How much inſtruction is to be derived from it I need not ſay. The hiſtory of thoſe paſt times which we are particularly led to recollect on this day, is big with inſtruction of the moſt intereſting nature. It ſhews us particularly, what human nature is, and what Popery is, and what it will moſt probably again attempt to do, ſhould it ever gain, which God forbid! the aſcendancy.——It ſounds moreover an alarm in our ears; it calls upon us to watch, to be circumſpect, to take heed, leſt what has been, ſhould be again. It calls upon the clergy of the eſtabliſhment, and amongſt diſſenters, and upon maſters and heads of families, to diſſeminate with diligence and care the grand principles of Proteſtantiſm and free enquiry; the ſufficiency of the ſcriptures, in oppoſition to traditions;

and

and the right of private judgment, in oppoſition to eccleſiaſtical tyrannny, and impoſition upon the conſciences of men. Whilſt ignorance prevails, Popery will gain an eaſy triumph, but before the rays of knowledge it vaniſhes away.—Again, This devout recolleſtion of paſt events, is calculated as I have obſerved, to awaken our gratitude. Our gratitude to the God of Providence, and to the God of Grace, for our preſent many and invaluable mercies. Ah! how different might it have been with us, from what it is! We might have been at this inſtant inveloped in Popiſh darkneſs, or ſuffering beneath its cruelties! We might have been the tools of a deſpotic tyrant, and held our lives,—our liberties,—and our all, at the caprice of his will! But, bleſſed be God, we live under a conſtitution of freedom, can ſit under our own vines and fig-trees without fear, and dare call our conſciences our own. Privileges, which I pray God may be continued to our lateſt poſterity; and, if poſſible, extended to the whole world!——Or ſhould any, engaged as we are in a moſt unhappy war, and hearing of wars and rumours of wars, be ready ſecretly to dread what the end of theſe things may be: yet ſtill calling to mind former days, let this be your conſolation,—He that hath delivered, and doth deliver, is able

yet

yet again to deliver. Let our truſt be ever in Him, our firm dependence fixed upon Him! Gloomy as the proſpect may be, and gloomy it moſt certainly is, yet ſtill The Lord reigneth; let the earth therefore be glad, and the inhabitants of this iſle particularly, rejoice at the remembrance of his former mercies.

And be it as it will with us, with reſpect to the preſent fluctuating ſtate, the faſhion whereof paſſeth away, the people of God have always this conſolation, that ere long they ſhall be all ſafely landed on that peaceful, happy ſhore, where the wicked ceaſe from troubling, and the weary are at reſt for ever!

THE END.